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ABSTRACT

The teaching of edited American English in a freshman composition course to remedial students and to students of English as a second language (ESL) is discussed. Edited American English (EAE) can be defined as the kind of standard written English that typically appears in textbooks, newspapers, and some periodicals. Remedial and ESL students need to learn the kind of English required in the academic environment and to understand why they need to learn it. They also need to feel good about themselves as language learners and as language users. A course designed to meet these needs includes the results of linguistic research and counseling. Information is presented on grammars and where they come from, dialectology, and sociolinguistics. Such exposure begins a process of consciousness-raising about language so that students become aware of what is expected of them linguistically. The importance of linguistic findings in the freshman composition class and the need for validation counseling as a way to help students gain a more positive view of themselves as language learners are discussed. (SW)

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LINGUISTICS AND COUNSELING IN THE FRESHMAN COMPOSITION CLASS

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This paper is presented with a view toward resolving the conflict in the modern language teaching/learning classroom. Specifically, I will deal with the issue of teaching Edited American English in a freshman composition course to so-called remedial students and to students for whom English is a second language, hereafter referred to as ESL students. Edited American English (EAE) can be defined as the kind of standard written English that typically appears in textbooks, newspapers, and some periodicals. The conflict arises from the perception that both "remedial" and ESL students have of themselves as language users and language learners and the demand that is made on them that they learn the new language, EAE. In my research I have found that often they do not understand what it is that the teacher finds objectionable in their writing, how they should change it, and perhaps of greatest significance, why they should change their writing. Other than the obvious need to please the teacher who will reciprocate by rewarding them with a high grade, students find little need to modify their written language. That this motivation for change is often insufficient might be one cause of the high rate of student failure in freshman composition courses. And, in addition, there are some students who have negative views of themselves as regular users of a variety of English dialects and other languages. In this paper I will suggest ways in which we, the teachers, can begin to resolve the conflict using both the results of linguistic research and validation counseling to raise students' consciousness to the linguistic choice they are making and to the effect of that choice on their evaluation of self.

Language and ethnicity

One of the basic facts that the sociology of language has brought to light is the very intimate connection between a community of language users and their language. The notion that there is indeed such a close connection between a language and its users is not new. This view was held by the ancient Greeks and Hebrews. According to the Hebrew-Greek tradition, the world was made up of groups of people, each with its own ethnicity or uniqueness. Fishman defines ethnicity as the way in which a people expresses its uniqueness through a historically continuous experience. Ethnicity in the Hebrew-Greek view had a linguistic component. In addition to doing special things and being ethnic in one's very bones (corporeal aspect), the language that each group used was God-given. They felt that it was through their language that God spoke to each people and revealed to them how they were to conduct their affairs. To be sure that His meaning was clear, God spoke to each group in its own language.

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Because of this concept of the specialness or uniqueness of each group as manifested through their language, Fishman continues, there is certain information that is known only to the members of the group. For example, one has to be born Greek to feel Greek and to know certain things, such as comprehending symmetry.

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This view of the uniqueness of the ethnic group and its connection to its language was disregarded by the Romans who demanded a loyalty to the Roman Empire. They achieved this loyalty by enlisting the support of local leaders to whom allegiance was owed and through whom there was an identification with Rome.

However, in the 19th century the view that there was indeed a connection between a people and its language was revived by Herder. Herder acclaimed the greatness of the different groups in society and particularly applauded the connection between a people and its language. There is nothing more beautiful, more powerful than a people that speaks its own language and in its own self, is authentic, he wrote. He further believed that being true to one's being, one's ethnicity, and therefore, one's language, would help to solve world problems in his day.

Thus we see that the relationship between society and language has a long and honored history. And for us it is clear that the "melting-pot" never did characterize American society. From generation to generation it was whispered that here in the United States we must wait for the new generation, the all-American generation to arise after the older generation, that of the desert as it were, would die off.

That this has never happened can be attested to by the new awakening of various ethnic groups in our midst who are proclaiming proudly and clearly, "Yes, we are Americans, and we are also Italians, Blacks, Poles, Jews and so on. There is something special about each one of us that comes from our connection to a particular group, a particular tradition, and, of course, to a particular language."

Moreover, we are aware of the periodic linguistic tremors that vibrate through the fabric of the Belgian society. In Quebec the entire province is being convulsed by the issue of linguistic preference. The ramifications of their choice of language for themselves and their children are enormous and include the uprooting of families and business from long-established foundations.

As a further result of a new ethnic awakening in our country, Black English has recently been dignified as a respectable discipline for scholarly investigation. On many campuses across the country, courses in various languages are being given as students have begun to want to know more about their heritage.

Because of educational, political and international factors, there have recently been demographic changes on college campuses. For the first time there are large numbers of ESL and "remedial" students in freshman composition courses; they are representatives of the many different linguistic groups, including speakers of a variety of English dialects, typically found in urban America. These students seem to need to know more about their language or dialect so that they can have a more salutary attitude toward their linguistic code and toward themselves as regular users of that code.

LABELS AND PROGRAMS: "REMEDIAL" AND ESL

The pejorative term "remedial" itself is used to describe the students who habitually or regularly use a variety of nonstandard dialects. This term reflects the attitude of society toward dialect speakers, an attitude which the educational institutions reinforce. That is, the thinking behind remedial education is that these students are lacking in some way and that it is the task of the educational program to change the "unfortunate linguistic habits" of these students. Moreover, the programs are termed compensatory thus implying that there is a need to make up for something that these students lack. There is little acknowledgement of the fact that these students are native speakers of English, albeit not the variety that will earn them accolades in either the academic or business world. There is little attempt, therefore, to use the knowledge of English that these students already have as a means of gaining facility in another dialect of English, EAE.

In the case of the second language learners, the situation is much the same. The ESL programs are often housed in the same compensatory education programs which cater to the "remedial" students. Again, such students feel that they are stupid for not knowing English. There is little affirmation of the fact that second language learners do indeed know one language and sometimes, more than one. There is also confusion over the variety of the language that students use so that Spanish speakers of one variety, for example, seem to enjoy a higher level of linguistic and hence social acceptance than those of another variety. The programs for second language learners are rarely adequate in terms of length and intensity. Students are required to reach a college level proficiency in English in two or three semesters, a task at which many predictably fail. Their lack of facility in English prohibits their participation in courses in other disciplines where the language of instruction is English, a fact which reinforces their negative view of self.

NEED FOR POSITIVE VIEW OF SELF

As a result of not being able to use the school English, EAE, many so-called remedial and ESL students have a negative self-image. They tend to equate the judgments made on their work as judgments of themselves as people. For example, one "remedial" student related the defining process to what happens when one uses a dialect of English.

> "People," he said, "have been defined by the dialect they speak. They are told that they speak terrible and this usually happens to young children without a sense of self-awareness that comes from age or experience. Children lose the sense of self they might have. They define you by the way you speak."

The importance of a positive view of self become more evident when one examines the literature and discovers that one's view of self is a crucial factor in the development of the individual. The human being who has a positive view of self seems to be able to function, to grow and develop maximally. Humanistic psychologists, like Rogers and Maslow, have written of the importance of a positive view of self. Their work emphasizes the fact that acceptance is crucial to the development of a healthy person. Rogers writes about the role of the client (student) in the therapeutic (educational) process. He says that it is the clients who know best what they need for their development. It is the function of the therapist to follow that lead, to be accepting and non-judgmental of the client. Maslow has defined what he terms a self-actualizing person, a person whose positive evaluation of

himself/herself allows for a positive view of the world, one's place in it and a maximal contribution to the world.

In the field of second language learning, Curran and Stevick have contributed some useful insights. Both speak about the need for a supportive environment in which students will feel free to take risks and thereby learn. The teacher is viewed as a facilitator and students are encouraged to develop a community of learners thus forming their own support system for the difficult task they face of becoming fluent in a second language. Students learn to rely on themselves and take responsibility for their own learning in Curran's system which is called counseling-learning.

Other psychologists, such as Lecky and Angyal, have reported what happens to the self that is not affirmed and acknowledged as good and worthwhile. For example, Angyal has summarized the possible ways in which a child has been made to feel worthless. The following explanation of how children are made to feel worthless is the one that most nearly fits the description of what I am guessing happened to my students. Moreover, despite the fact that this quote refers to parents, it is my feeling that it is applicable to teachers as well.

> The ways in which children are treated without understanding and without respect are many, and these are likely to create in the child the feeling that he just does not matter in this adult world, that he is of no account, that he is worthless. Often one wonders why the child accepts the verdict that he is worthless, instead of blaming the parent for being so obviously lacking in understanding, so wrong and selfish. The answer suggests itself that the child needs so much to feel that he has "good parents" that he tenaciously adheres to this belief and would rather assume himself to be evil or worthless than give up the idea that he has good parents.

In a very real sense, some "remedial" and ESL students have not been accepted. They feel betrayed by not having been accepted or acknowledged as they are. They tend to feel that they are evil, and they try to be someone else, a more impressive and a more desirable person.

Furthermore, our entire democratic tradition is based on respect for the individual, the rights of the individual and the importance of the individual. There is no aspect of the individual that is closer to oneself than is the language one uses. Particularly significant in the development of self is the attitude toward them that young children perceive from the adults in their environment (Rist). The attitude toward the language or dialect of the speaker as reflected in the environment, often influences the feelings that one has about oneself. And, in all to many instances, this has proven to be true in the case of young children. For example, Johnson reports that there is no significant difference in the results of teaching children who are English dialect speakers to read in their dialect or in EAE. Dove reports that the speakers of one dialect of English do better on a test in their dialect than do the speakers of a different dialect. Johnson has the feeling that the source of the difficulty experienced by non-standard dialect speakers in learning to read may lie in the teachers' non-acceptance of the students' language and the negative judgments made on the language and its users.

This is the factor that needs researching and changing if we are to begin to make any progress in the education of children whose language differs from school English, EAE.

NEED FOR CONTROL OVER EAE

The purpose of the freshman composition course is to train students to use a variety of rhetorical styles to make a thesis statement, support it, and carry it through to a logical conclusion. For "remedial" and ESL students, this task is complicated by their lack of control over EAE. Their writing is such that their lack of observation of written conventions causes distraction to their readers, their teachers. For their English teachers, some of whom are aware of the language problems these students have, the task of unraveling the meaning of such students' writing is difficult. For teachers of the various disciplines who are primarily interested in discerning the extent of the students' mastery of subject matter, the writing is incomprehensible. Thus, both "remedial" and ESL students face enormous difficulties in their courses. Moreover, their lack of skill in EAE interferes with their ability to function in the business world.

WHAT "REMEDIAL" AND ESL STUDENTS NEED

In my opinion, they, these students have a twofold need. First they need to learn the kind of English required in the academic environment and to understand why they need to learn it. Second, they need to feel good about themselves as language learners and as language users.

LINGUISTICS AND COUNSELING IN THE CLASSROOM

It was from these two perceived needs that I instituted a course including the results of linguistic research and counseling in both the "remedial" and ESL freshman composition classes. To counter the view that students had of themselves as worthless because of the language they usually use, I brought to the class the results of linguistic research, including information on grammars and where they come from, dialectology, and sociolinguistics; I include communication theory under results of linguistic research. Thus began a process which I call consciousness-raising about language so that students began to gain an awareness of what was expected of them linguistically. They read and talked and wrote about what they needed to learn in a college composition course, why there was such an expectation of them as college freshmen, and how, if they chose, they could fulfill that expectation. The need to add to their linguistic repertoire needs to be experienced by the students. It is not I, as the teacher, who has to feel the need. It is the students themselves who, having made a decision as to what they want to do, have to take responsibility for their action and become active participants in their learning. Thus, I have combined linguistics and counseling to help students gain a new perspective on language and how it functions in society and new information on communication theory so that they may develop a more positive view of self. This more positive view of self will hopefully come from acknowledgement of students' language or dialect and from experiencing being in control of their lives as they make the decision as to whether or not to learn EAE.

In the next section I will discuss some linguistic findings and describe validation counseling. I will show how both are used in the freshman composition class.

LINGUISTIC FINDINGS: THEIR IMPORTANCE IN THE FRESHMAN COMPOSITION CLASS

In the 1960's, in response to the widespread decline in reading and writing skills demonstrated by the American school population and as a result of the work of the structural and transformational linguists, the question arose as to what linguistics is good for. In the 70's, however, I have found that linguistics has a number of applications. For example, Weingartner wrote about the issue of back-to-basics teaching, an issue that we are hearing more about as the American population becomes increasingly alarmed at the lack of reading and writing skills of high school graduates. In his article, Weingartner deplored the swing of the pendulum to the emphasis on the teaching of basic skills, whatever that means, to the exclusion of the results of research. He feels, for example, that students need to become better language users and that they need to be able to be what he calls good "crap-detectors."

A knowledge of linguistic research has made it possible for me to do what I consider back-to-basics teaching. For what could be more basic than the acceptance of students' language and building on what students already know about language? In presenting new grammatical description, linguists have enabled me to validate the language that students have when they come to school. The native speaker of any language possesses a wealth of information that can be tapped inductively. This demonstrates to the students that they do know much about their language. The notion that the native speaker of any language has an intuitive knowledge of that language is a fact that is of particular significance to the speaker of a low-prestige dialect or language in our society. When I can say to my students, "Yes, you do know it. What kind of word goes here? What kind of word goes there?" and have them give appropriate answers, this validates the knowledge of English that they already have.

_____ is remarkable.
The girl _____.

The result of this kind of endeavor is twofold. First, it gives the dialect speakers a new view of themselves as they realize that they do indeed know much about English. (The same thing happens to the ESL students who have studied English for some time and have thus developed some native-like abilities.) Second, the fact that they already know something of the language enables me to build on that knowledge to help students move from where they are to where they choose to be. Both ESL and "remedial" students frequently do not know some of the differences between written and spoken English. And, although they know that there are different social contexts with the requirement that there be a concomitant linguistic adjustment, they are not sure how to make that adjustment. Malmstrom, for example, writes about the failure of most textbooks to point out the differences between speech and writing. She says that most textbooks issue a wholesale condemnation of forms, some of which are acceptable in speech, but not in writing. Students need this kind of information.

On the other hand, McQuown says that children would feel more secure if they were not so worried about speaking "correctly." I suspect that the same is true of the adults in my classes for whom the issue of "good" or "correct" language is crucial. The "remedial" students have been told that their lan-

guage is "bad;" the ESL students are constantly concerned about making mistakes. And, although most of us seem to watch our language choices more carefully in the presence of English teachers, it is probably fair to say that the fear of writing and of making mistakes is greatest among the students in "compensatory" programs. This fear is often paralyzing and prevents some students from attempting to use English, as Smith has reported.

Thus, it is helpful to these students to understand what "good" English is and how one dialect of English happened to become the preferred dialect. Students are encouraged to write their own definitions, examine definitions written by others, examine a variety of English styles, and establish their own criteria for deciding what "good" English is. Students are frequently surprised to learn that the word "ain't" can be good English. (Please see below for description of the three-step process of language validation.) As a result of these discussions, many students begin to understand why the word appropriate is more helpful than the world correct.

Learning that "good" language is that which communicates a message helps many students reevaluate their own language. No longer do they think of their language as bad or broken English, but rather as a worthwhile medium of communication. Therefore, the information that there has never been a time in English during the last 1,000 years when the recorded materials do not show evidence of divided usage in some features of the language is useful information for these students. Furthermore, the knowledge that such changes have not resulted from the ignorance or sloppiness of the speakers is important information to language users whose language has often been labeled "sloppy" or "careless." Knowing that change in language does not reflect individual variability but seems to be a massive, uniform, and gradual alteration, at every moment of which the system is just as rigid as at any other time is vital information to speakers of low prestige dialects and second language learners. Moreover, the work of McDavid has given us a clearer picture of the geographical varieties of American English, while the work of Labov has focused on the firm connection between language variety and socio-economic status. Students learn that the evaluation of the linguistic code is made by society, the same as evaluations of dress and manners. As members of society, they are bound by linguistic conventions just as they are bound by conventions of dress and behavior. Language, as another form of human behavior, has its own conventions which members of society must observe. Students begin to understand that nonobservance brings penalties, and they are encouraged to think about the choice they are making and their reasons for that choice. Many students are thus enabled to become more active participants in their own learning.

To help students understand the concept of appropriateness as related to language choice, I have turned to communication theory. The concept of noise, for example, as causing interference is helpful to students who need to understand how inappropriate language is distracting to the reader. By examining various passages, students are encouraged to use their own intuition to decide which language is appropriate where and why. This has proven to be more informative to students than the concept of correctness. (Please see Appendix.)

Moreover, the questions as to where EAE came from and why it became the preferred dialect are answered with the knowledge that standard language arises

out of a dialect. They learn that many forms of the language that are considered "wrong" today are simply older varieties of the language. They are "wrong" in the sense that they are no longer fashionable as high button shoes would hardly be considered high style today. By showing students examples of older English, I was able to make that point clear. Students were pleased to find that their language is not "bad" or "broken" but is often an older variety of the language. (Please see Appendix for students' comments.)

In addition, for the ESL students it is important to realize that their accent, which many find so troublesome, is part of them as the color of their eyes is. It needs to be accepted, not evaluated. Knowing that every native speaker speaks his/her own language with native pronunciation is thus helpful information to these students. Many begin to realize that everybody who learns a second language will speak with an accent.

Finally, Fries wrote that, "The applications of scientific knowledge to the practical problems . . . of learning and teaching, demand their own types of research and must be done by those who know and understand both the practical problems and the results of science."

The work described above represents my attempt to do just that. Students' comments, as indicated in the Appendix, attest to the significance that students attached to this kind of information. They expressed surprise, disappointment, and even anger, at not having had such information sooner in their lives. In the next section I will explain what validation counseling is. I will describe the three steps of validation of students' language.

VALIDATION COUNSELING

Validation counseling is both a method and a goal of the course. It is a method in that it is used to help students gain a more positive view of themselves, particularly as language learners. It is a goal in that everything that is done aims toward helping students feel better about themselves as people and especially in regard to the language or dialect they habitually use. I cannot think of a better rationale for linguistics and counseling in the classroom. What follows, then, is a brief description of how linguistics and counseling come together in the validation of students' language.

A THREE-STEP VALIDATION OF STUDENTS' LANGUAGE

Step one is the validation of students' language. Students read the following passage:

> Lawd, we ain't what we wanna be; we ain't what we oughta be;
> we sho' nuf ain't what we lak to be; but thank the Lawd, we
> ain't what we was."

They are then instructed to translate the passage into EAE. In response to the question as to which variety of the passage they prefer, students invariably respond that they prefer the original. They explain that the original sounds like a prayer, but that it has no special significance in translation. I point out that this is a situation in which EAE clearly does not work, a

fact which some students find surprising. One student told me that she had been ashamed to speak in church, because she felt she was not using good English. "Now," she reported, "I'm not ashamed anymore. I know my language is okay."

Many students then realize that their language has beauty and meaning and that it would be appropriate in some contexts. Then students discuss why they had difficulty understanding some of the words. For example, they point out that the spelling of the words "Lawd," "wanna," and "lak" interfere with their understanding. They had to reread these words several times before they understood. They report that their attention gets focused on the unexpected spelling, and they tend to forget the meaning of the message.

The second step is the presentation of alternatives. Students discuss various linguistic styles and think about which style would be appropriate where. They talk about the various conventions observed in EAE, such as commas and periods. They think and talk about the consequences of nonobservance of conventions; they define what good language is.

The third step is for students to reevaluate their language choice. By this time they are aware of different styles of language and the concept of appropriateness. They know that from a linguistic point of view, every dialect is as good as every other. What students do then is to think about the kind of language choice they need to make in different contexts; they think about their purpose and which style will best accomplish that purpose. They think about which conventions need to be observed and what the consequences of their choices are. It is at this point that I generally ask students to write an essay in which they argue for or against learning EAE. It is important that students be fully aware of the choice they are making and that they understand the tremendous difficulties that many will encounter in the learning of EAE.

LANGUAGE: AN APPROPRIATE TOPIC FOR STUDY

If our education is to be meaningful, if we are to learn from the results of modern research, linguistic and other, we need to pay attention to our students' language. Fishman (1966) writes that the Americanization and deethnization process on the one hand and the cultural linguistic self-maintenance on the other, have existed throughout all of American history. Nevertheless, he continues, they are neither mutually exclusive nor opposite sides of the same coin. There have been those Americans who have tried to hold on to their linguistic heritage by using one language or the other in specified domains. He laments the fact, however, that we, as a nation, have paid an enormous price for the neglect of this most valuable resource. Haugen states that for Americans the failure to learn to speak English has been viewed as a disloyal, traitorous act. There was little realization that scholars could begin to offer solutions to some of the problems of the bilinguals, Haugen wrote, until the publication of Fishman's Language Loyalty in the United States. To this I would add two points: One is that the speakers of the various dialects share a similar range of problems. Second, it would seem then that the results of linguistic research might very well be an appropriate subject for study among both the bilinguals and the bidialectals. Such an approach is being suggested here.

CONCLUSION

Where we need to start, the, is in the acceptance of the students and the language or dialect they speak. The language is both a carrier of the students' culture and a creator of that culture. It is through that language or dialect that students view the world, assess reality, and form judgments of themselves and others. It has been said that one's language is as close as one's very skin. Moreover, the concept of ethnicity is believed by many to be inextricably connected to a particular language.

Thus, the importance of acceptance and validation of the language of our students has a double focus. Such acceptance is crucial to the students who speak a language other than English or a dialect different from EAE. Furthermore, explicit acknowledgement of the worthiness of every language or dialect is a point in favor of the preservation of the uniqueness or specialness of the various ethnic groups in our midst. By respecting and accepting a whole range of dialects and languages, we the teachers, are affirming our belief in the multi-lingual groups in our society, in that which each represents, and in the contribution that each group makes to the entire American society. This cannot be done in an annual assembly program or parade. It must be done on a daily basis so that this affirmation of the students and who they are is intimately woven into the fabric of education.

The "melting pot" theory never was fulfilled in fact. (Glazer) Despite the fact that the motivation to Americanize and melt away into the American culture was strong among the many immigrants, who they were and what they were hung on tenaciously like a skin that would not be easily shed. In some cases it was protective, shielding its wearer from the abuse heaped upon the foreigner. In other cases, it strangled its wearers, not permitting them to delight in the greatness of who they were, closing off that whole part of themselves to their own personal detriment and to the eventual detriment of their group. Thus, although many immigrants had disdained their heritage in their mammoth effort to assimilate into the American way of life, their children and grandchildren, freed of the shame of being "foreign" or "greenhorns" today proudly proclaim their membership and affiliation with groups from which their elders unfortunately tried hard to escape. Our students deserve the right to be proud of who they are.

Who people are, then, in terms of their ethnicity to which their language is intimately tied, needs to be affirmed in the language learning classroom. This seems to be particularly true of the members of the disenfranchized groups who often view EAE as having no relevance to them.

Using linguistics and counseling in the classroom helps some students learn that their language or dialect is a perfectly valid linguistic code. They learn to rely on their own intuition as native speakers of English or ESL students in order to decide on the appropriateness of their language choice. Finally, they learn to be in control of their lives as they make decisions on language choices. Thus, the conflict in the modern language classroom may be resolved as many students actively participate in their own education and choose the language appropriate to their purpose.

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Appendix

Question: As a result of having been in this course, do you think any differently about the language you use?

Students' Responses:

1. Yes! First I have developed a new understanding for the English language. The course has caused me to see the importance of the English language. I feel this course will help me a great deal in the future because I feel I have developed a skill in expressing myself through writing. Your views and opinions on dialects were very beautiful and I believe, honest, I only wish that your way of relating to your students will be incorporated into a new way to learn the importance of the English language. I wish you a happy holiday and may the new year be as good to you as you are a teacher.

2. As a result of this course, and because of the apparent realities brought to light from certain topics, papers, information, my choice of language has definitely changed.

I feel constantly that I have to be more responsible for the choices I make in language usage especially. It's as though the reality of truth implants a "conscience" in my mind, and hopefully in all our minds so that we may indeed achieve a language free of oppressing anyone.

3. This course has been very helpful to me since I could improve my knowledge of English. Furthermore, I learned the English dialect which will be helpful in my life. Another interesting subject was the language of oppression which I had never heard before and it will be very helpful for me from now on.

4. Yes. I find myself more concerned about women's liberation movements. I feel the topic of the language of oppression is the best of what we had all semester long.

As a Result of Having Been in this Course, Do You Find Yourself Using Lnaguage Any Differently? ESL.

Yes, I think different in the sense of writing. In this course I have learned a lot of material that I didn't know before, i.e., the edited language. Edited language that I learned in this course has given me a better chance to express in a better way my writing thoughts. Now I have learned that the speaking language is different in comparison with the written language. I'm really so grateful that I have learned the Edited English language. Among some other interesting things that we have discussed in class.

I think this course helped me improve my language very much. From this course I improved my writing and I got my confidence back. Now I could write better and much more than I did in the beginning of the course, at least that's what I think.

Very positive. This are things that many people think about it, but that nobody talk about.

Yes, I find myself a little more concerned about Women's Liberation Movements. Since I never heard nothing about language of oppression, now I feel that this topic Language of Oppression, is the best of we had all semester long.

The result of this course to find myself thinking was a great good ideal, because I acquired to learn how to developed my ideals and express myself in English.

Well, I haven't think any different about the language I use, because I am very proud of my native language.

Yes, this course has help me to think different about my own language and about the dialects of the rural population in my country.

Yes, because Mrs. Borodkin had taught me many differences within a language. The important value that a language has could be brought up by studying linguistics.

As a Result of Having Been in this Course, Do You Find Yourself Using Language Any Differently? Remedial.

I do find myself using a little higher standard of English. Also that I can express myself or my essays a lot better than I used to. This course has definitely opened my eyes to a lot of things besides writing. This consists of all the other various topics we have discussed during this term. I would like to thank you for both increasing my level of knowledge, and a chance of passing the course.

I have learned many new things in this course. One of them is the fact about language, with all the new things that have learned about the language I think differently about it. Now I know that I should write and speak the language according to the situation and the people with whom I talking to.

This course has helped me in the standard edited English. It has made it possible for me to see some errors in the language and writing that before I did not see.

Since I came to this course I learned a whole lot of new things. I developed a new langauge and a new process of writing. I consider myself more capable of write clear than before. Thanks to ACS 020 and Mrs. Borodkin.

Since I've been in this class I do think differently about the language that I use. Why? Because in this class I've learned about Edited American English and Standard American English some which I never really thought about using. Now I find myself correcting my boyfriend in both languages.

I feel very differently about the language I use. For one thing I don't use slang sayings. I try to write in Edited American English. Another thing I learned was not to use language that oppresses. For instance I used the word savage to mean Indian and you marked in inappropriate. I realized the bad meanings that words like this carry with them.

Yes, I find myself thinking differently about the language I use. I feel differently because of the many new things that I've learned in this course. I feel different all over. Maybe is because of the "new language" I'm using.

Yes, I was laways afraid that people were judging me as an ignorant or stupid because I could not speak English in a perfect way. Right new I just don't care what they think of me because of my language. After all it is their problem to accept me as I am. I have to live to my full potential and not in the way they want me to live for their own satisfaction.

I think that it has not change my usage of the English language in any way. But it has made me aware of the many different usages of the English Language.

Well, I think I used better language, because I worked hard to get, it is natural that I'll have errors, but I'm learning to use the best way to talk, and I know we used good language in our class.

I don't really think about much about the language I use, because the language I do used is appropriate for college and outside use.

This course, like all of my ACS course, have been a reward experience. My thoughts and writing have become to have a different meaning and respect. My language, I don't think, will ever change; it will always be plain and simple. But I have learned a great deal in this class, and glad that you were the one who taught me. I never had all the teachers in the ACS department, but you and the other three I had was EXCELLENT teachers and hope that all you fellow students will think the same.

I feel different in the sense that when topic arises I will know what I'm talking about. This way I won't be embarrassed, I can take stand in any argument involving language.